

JOURNAL OF THE FACULTY OF TOURISM AND HOTELS UNIVERSITY OF SADAT CITY



Journal homepage: https://mfth.journals.ekb.eg/

Nbt 'nh in Ancient Egyptian Religion

Mona Ezz Ali

Associate Professor, Tourist Guidance Department- Faculty of Tourism and Hotels-University of El Mansoura, Egypt

ABSTRACT

This paper deals with goddess *nbt* ^c*nh*. It clarified her roles in Ancient Egyptian religion by studying the textual and iconographical sources for this goddess from different periods, starting from the Middle Kingdom to the end of the Graeco-Roman period. It explained the meaning of her name, as her name consisted of two parts; the first part is *nbt* which means mistress or lady, and the second part is ^cnh which means life. Her name was translated as the mistress of life. She was called mistress of provisions, who helps gods, the serpent guide of the sunshine on the roads, who strengthens the ropes on the steering oars on the western ways, she represented the 9th hour of the day, and she represented the 5th hour of the night, and in some coffins she represented the 4th hour of the night. The research also clarifies the deities who carried the title of nbt ^cnh. This research applies the descriptive and analytical methodology. The study reached specific important results, including the forms of the goddess's name. It also exposed the different forms in which this deity appeared as she appeared in the human form; once with the sun disc on her head and once with the star on her head or her hands, referring to her relation to the day and night hours. The research also exposed her famous titles and her roles and functions in Ancient Egyptian religion. It clarifies her relation to Isis and Re, and it also shows the deities who carried the title of *nbt* ^c*nh* like (*mwt*, *srkt*, *w*³*dt*, *hwt hr*, *ist*, *rn nwtt*, mshnt, b3stt, nhbt, and t3 snt nfrt tfnt).

Printed ISSN: 2537-0952 Online ISSN: 3062-5262 DOI: 10.21608/MFTH.2 025.427429

KEYWORDS

nbt 'nh, 9th hour of the day, 4th and 5th hour of the night.

نبت عنخ في الديانة المصرية القديمة

منی عز علی

قسم الارشاد السياحي- كلية السياحة والفنادق- جامعة المنصورة- مصر

الملخص

يتناول هذا البحث دراسة عن الإلهه نبت عنخ وكذلك لقب سيدة الحياة الذي حملته العديد من المعبودات. ويوضح البحث أدوار المعبودة نبت عنخ في الديانة المصرية القديمة من خلال دراسة المصادر النصية والتصويرية لهذه الإلهة من فترات مختلفة، بدءًا من عصر الدولة الوسطى وحتى نهاية العصرين اليوناني والروماني. ويشرح البحث معنى اسمها، الذي يتكون من جزأين (الجزء الأولُّ نبت ويعني السيدة، والجزء الثاني عنخ ويعني الحياة). ويُترجم اسمها إلى سيدة الحياة. وقد أطلق عليها سيدة المؤن، التي تساعد الآلهة، ومرشدة أشعة الشمس على الطرق، والتي تُقوي الحبال على مجاديف التوجيه في العالم الغربي، وهي تمثل الساعة التاسعة من النهار، وتمثل الساعة الخامسة من الليل، وفي بعض التوابيت تمثل الساعة الرابعة من الليل. ويطبق هذا البحث المنهج الوصفى والتحليلي. وقد توصلت الدراسة إلى نتائج مهمة محددة، من بينها الاشكال المختلفة لاسم الإلهه. كما كشف البحث عن الأشكال المختلفة التي ظهرت بها هذه الإلهة، إذ ظهرت في صورة آدمية، فأحيانا تظهر بقرص الشمس على رأسها، وأحيانا أخرى بالنجمة على رأسها أو يديها، في إشارة إلى علاقتها بساعات الليل والنهار. وكشف البحث أيضًا عن ألقابها الشهيرة وأدوارها ووظائفها في الديانة المصرية القديمة. وأوضح أيضًا ارتباطها بالمعبودة ازيس والاله رع ، ووضح ارتباط لقب النبت عنخ أو سيدة الحياة ببعض المعبودات مثل (موت، سرقت، واجت، حاتحور، إيزيس، رننوتت، مسخنت، باستت، نخبت ، تاسنت نفرت).

الكلمات الدالة

نبت عنخ، الساعة التاسعة من النهار، الساعة الخامسة والرابعة من الليل.

الترقيم الدولى الموحد للطباعة: 2537-0952 الترقيم الدولى الموحد الإلكترونى: 3062-5262

DOI: 10.21608/MFTH.2025.427 429

1. Introduction

Goddess *nbt* '*nh* was one of the hours goddesses who were represented in sacred books like the Book of Gates and the Book of the *imy dw3t*, and in the scenes of the royal tombs like the tombs of Ramesses I and Ramesses VI. The day hours were represented while wearing solar disc on their heads, while the goddesses of the night hours wear stars on their heads, and all the members of each group are similar, and they were distinguished by their names¹.

The day in Ancient Egypt was divided into 24 hours; 12 of these hours represented the day and the other 12 hours was assigned to the night. Each hour was personified with a specific goddess. Each one of the 24 hours was treated as regional deities representing a resting place of the sun across the sky or through the netherworld. The 12 hours of the day were associated with the solar god, and many of them were represented in his day bark. The 1^{st} of these goddesses was the daughter of god Re, goddess $m3^ct$, and the other deities were servants and assistants for Re or his descendants².

Goddess *nbt* ^c*nh* represents the 5th hour of the night, and in some coffins she represents the 4th hour of the night, and in this case she appeared as a lady with a star on her head. She also represented the 9th hour of the day, while wearing the sun disc on her head.

2. Literature Reviews

Goddess *nbt* ^c*nh*'s name and iconography appeared in the sacred books, the tombs, the temples and the funerary objects dating back to different periods as follows³.

2.1 The Goddess's Inscriptions in the Sacred Books, the Tombs, the Temples, and the Museum Pieces

2.1.1 The Goddess's Inscriptions in Sacred Books

The Middle Kingdom CT IV, 177, spell 332⁴

ink nbt ^cnh sšmt 3hw m w3wt ink srwd k3s m hmw m w3wt imntt

I'm Nebet Ankh, the serpent guide of the sunshine on the roads. I'm who strengthens the ropes on the steering oars on the western ways.

R. H. Wilkinson, The complete gods and goddesses of Ancient Egypt, Cairo, p. 83.

22 مجهد بيومى مجهد البيومى، " اسماء ساعات الليل المرشدة في مقبرة بيتوزيرس"، مجلة الاتحاد العام للأثاريين العرب 19، القاهرة، 2018، ص. 252.

³ Chr. Leitz, Lexicon der Ägyptischen Götter und Götterbezeichnung iv, OLA 112, Leuven- Paris, 2002, p. 28.

⁴ R. O. Faulkner, *The Ancient Egyptian Coffin Texts* ii, (Warminster, 1977), p. 46.

CT VII, 108, spell 901⁵

Spell for protecting to the gates and to the responsibles of the gates of the tomb, and nebet ankh was the responsible for 5th gate.

"the fifth room. The room of the lady of life, mistress of provisions, who helps the

nwt diw diw nbt ^cnh nbt df3w smt ntrw

The fifth room, the room of Nebet Ankh, mistress of provisions, who helps gods.

2.1.2 The Goddess's Inscriptions in Temples Southern Wall of Offering Hall, Deir El Bahari Temple⁶

wnwt psdt nt hrw nbt 'nh, nbt t3wy rn.s

The 9th hour of the day, Nebet Ankh.... her name is the lady of two lands.

Western Wall of Southern Eastern Chamber, Dendera Temple⁷



dd mdw in w3dt nbt P hnwt dp irt r^c nbt ^cnh.

Words spoken by Wadjit, mistress of Pe (Buto), lady of Dep, eye of Re, Nebet Ankh.

Southern Niche, Exterior Frame of the Door in Dendera Temple⁸



hwt hr nb(t) htpt nbt ^cnh hnt i3t dit

Hathor, lady of offering, Nebet Ankh in Dendera.



dd mdw in ist wrt mwt nbt i3t di hry ib iwnt nbt ^cnh di n.s wd3t.

Words spoken by Isis, the great mother, the mistress of Iat di¹⁰, who is in the midst of Dendera, Nebet Ankh, giving her wd3t eyes.

⁵ R. O. Faulkner, *The Ancient Egyptian Coffin Texts* iii, p. 56.

ميد بيومي محد البيومي، "اسماء ساعات الليل المرشدة في مقبرة بيتوزيرس"، مجلة الأتحاد العام للآثاريين العرب 19، القاهرة، 6 2018، ص. 25.

⁷ É. Chassinat, Le Temple de Dendara II, Le Caire, 1943, p. 226.

⁸ É. Chassinat, *Dendara* III, p. 34.

⁹ É. Chassinat, *Dendara* III, p. 191.

¹⁰ B. A. Richter, "The Theology of Hathor of Dendera: Aural and Visual Scribal Techniques in the Per-Wer Sanctuary", PhD dissertation, University of California, 2012, p. 532.

dd mdw in ist wrt nbt i3t di hry (t) ib iwn.t hnwt t3wy hk3t nbt c nh.

Words spoken by Isis the great one the mistress of Iat di (the place of birth) in the midst of Dendera, lady of two lands, the ruler Nebet Ankh.

Northern Side of Passage of the Gate no 35-36, Dendera Temple, Port'

dd mdw in rnwtt nfrt i^crt nbt ^cnh hnt ntr(w). di i n.k hntš r snfr ib.k.

Words to be spoken by Renenoutet the beautiful, the Uraeus, Nebet Ankh, among the gods.



hk3t mwt ntr ityt m t3 hr ndbwt.f nbt pw 'nh .tw n m33.s irt nbt sn- t3 n stwt nbt 'nh. The regent, the mother of the gods, the sovereign in the whole country, she is the mistress, one lives to see her, every person prostrates before the rays of Nebet Ankh¹⁵.

Southern Side of Passage of the Gate no 35-36, Dendera Temple, Port' Isis¹⁶

<u>dd mdw in mshnt mnht hntyt t3 rr 3tyt nfrt nbt mrwt nbt c nh hnt i3t di 17 .</u>

Words spoken by Meskhenet, the excellent, who presides over Tarer (Dendera), the mistress nurse of love, Nebet Ankh in Iat di¹⁸

dd mdw in b3stt nbt b3st hntyt pr b3stt sm c nbt c nh hryt ib iwnt nbt h cc wt hryt ib b3st.

¹¹ É. Chassinat, *Dendera* ix, p. 183.

¹² S. Cauville, *Dendara* X/2, p. 49.

¹³ S. Cauville, *Dendara* X/2, p. 24.

¹⁴ S. Cauville, *Dendara* X/2, p. 92.

¹⁵ S. Cauville, *Dendara* X/2, p. 93.

¹⁶ S. Cauville, *Dendara* X/2, p. 50.

¹⁷ S. Cauville, *Dendara X/2*, p. 118.

¹⁸ S. Cauville, *Dendara* X/2, p. 119.

¹⁹ É. Chassinat, *Dendara X*, p. 201.

Words spoken by Bastet, mistress of Bubastes, who presides over the southern sanctuary of Bastet (Dendera), Nebet Ankh who is in Dendera, mistress of joy who is in Bubastis²⁰.

dd mdw in ist nbt i3t w bit nbt i3t rk nbt 'nh

Words spoken by Isis, lady of mound of Abaton, lady of Philae, Nebt Ankh.

In the Court of Edfu²² ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑ ↑

nhbt nbt nhb nbt ^cnh.

Nekhbet, lady of Nekheb, mistress of life.



<u>d</u>d mdw in hwt hr nbt iwnt irt r^{ϵ} hry ib bhdt nbt pt hnwt ntrw nb wsrt nbt $^{\epsilon}$ nh. words spoken by Hathor, lady of Dendera, eye of Re, who is worshipped in Edfu, lady of sky, mistress of all gods, the powerful, Nebet Ankh.

 $dd mdw nbt hwt wrt nbt ^{c}nh nb(t) nsrt.$

Words spoken by Nephtys, the great, Nebet Ankh, mistress of flame.

Southern Wall of Chamber V, Phila Temple²⁵



rdi irp n mwt.f ist nbt iw p3 rk nbt ^cnh.

Giving wine to his mother, Isis, lady of Philae, Nebet Ankh.

²⁴ É. Chassinat, Le Temple de Edfu ii, le Caire, 1987, p. 295.

¹⁴G. Soukiassian, "Une version des veillées horaires d'Osiris", BIFO 82, 1982, p. 338.

²¹ H. Junker, Der Grosse Pylon des Tempels der Isis in Philä,österreichische Akademie der Wissenschaften Philophisch-Historische Klasse Denkschriften. 1958, Vienna. Holzhausen, p. 84.

²² É. Chassinat, Le Temple de Edfu v, le Caire, 1930, p. 321.

²³ É. Chassinat, Le Temple de Edfu v, p. 77.

²⁵ G. Bénédite, Description et histoire de l'île de Philae. Textes hiéroglyphiques. Le temple de Philae. 1er fasc, Paris, 1893, p. 39.

Northern Wall of the Naos, Phila Temple²⁶



rdi sššt n mwt.f ist nbt ^cnh.

Giving sistrum to his mother, Isis, Nebet Ankh.

Eastern Wall of the Naos, Phila Temple²⁷



rdi wsh n mwt.f ist nbt ^cnh.

Giving Wesekh collar to his mother, Isis, Nebet Ankh.

Southern Wall of the Naos, Phila Temple²⁸



rdi irp n mwt.f ist nbt iw p3 rk nbt ^cnh.

Giving wine to his mother, Isis, lady of Philae, Nebet Ankh.

Western Face of Hall B, Kom Ombo Temple²⁹



dd mdw in t3 snt nfrt tfnt nbt nbyt sspt wsrt hnwt nbt ^cnh.

Words spoken by Tasent nefert Tefnwt mistress of Kom Ombo the noble one, the powerful, Nebet Ankh.

2.1.3 The Goddess's Inscriptions in Tombs

Ceiling of Halle C, Tomb of Baken ren.f in Saqqara, 26th Dynasty³⁰



 \underline{dd} \underline{mdw} \underline{wnwt} \underline{psd} \underline{nt} $\underline{r^c}$ \underline{nbt} $\underline{^c}\underline{nh}$ \underline{n} \underline{rn} $\underline{...}$

"Words spoken. the 9th hour of the day." Nebet Ankh ", is her name. She stands for (.....)".

²⁶ G. Bénédite, Description et histoire de l'île de Philae. Textes hiéroglyphiques. Le temple de Philae. 1er fasc, Paris, 1893, p. 47.

²⁷ G. Bénédite, *Le temple de Philae*, p. 59.

²⁸ G. Bénédite, *Le temple de Philae*, p. 39.

²⁹ J. De Morgan, Catalogue des monuments et inscriptions de l'Égypte antique III, Vienne, 1902, pl. 514.

³⁰ S. El Nagger," Etude préliminaire d' un ciel voûté d e' hypgée de Bakenrenef (L. 24) ā Saqqara", *Evo* ix, fig. 12.

2.1.4 The Goddess's Inscriptions in Funeral Objects

The New Kingdom p BM ii 10309³¹

.....pth twt $n r^{\epsilon}$ rpyt srkt $nbt^{\epsilon}nh$.

"....Ptah, an image of Re, an image of Selkis, Nebet Ankh".

Late Period

26th Dynasty

The lid of the Sarcophagus of Anlamani and Aspelta (Boston MFA 23729)³²

i nbt ^cnh sb3 diw rsw tpy wsir.

"O Nebet Ankh, the 5th gate, watches over Osiris".

nbt ^cnh dd mdw ptr tpt wsir N.

"Nebet Ankh. Words spoken Behold. Osiris N".

27th Dynasty

wnwt diw nt grh nbt ^cnh.

"The 5th hour of the night, Nebet Ankh".

wnwt psdt nt r^{ϵ} nbt $^{\epsilon}$ nh.

"The 9th hour of the day, Nebet Ankh".

Cippus of Horus BM 36250³⁴



srkt nbt ^cnh.

"Serket, Nebet Ankh".

³¹ Chr. Leitz, Magical and Medical Papyri of the New Kingdom (Hieratic Papyri in the British Museum), London, 1999, p. 28, pl. 10.

³² S. Doll, Texts and Decoration on the Napatan Sarcophagi of Anlamani and Aspelta, Brandeis University, PH.D., 1978, p. 87, 97.

³³ L. Speleers, *Recueil des Inscriptions Egyptiennes*, Bruxelle, 1923, p. 91, NR 337.

³⁴ E.A.W. Budge, *The Mummy*, London, 1974, pl. 33.

Graeco-Roman Period

Sarcophagus of hr m3c hrw G 57b35



mwt nbt ^cnh nwt wrt k3t m ddw.

"Mwt, Nebet Ankh, nwt the great of height in Abydos".

Stela CG 9402³⁶



srķt nbt ^cnh.

"Serket, Nebet Ankh".

Sarcophagus of Panehemisis Wien AS 437



nb(t) ^{c}nh .

"Nebet Ankh".

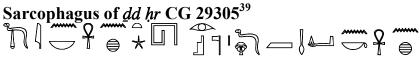
Sarcophagus of 'nh hpi CG 29301³⁸

Nbt 'nh in front of the lady carrying the star over her head.



nbt ^cnh.

"Nebet Ankh".



dd mdw in nbt ^cnh h3 wsir dd hr m3^c hrw rdi.(i) n.k ^cnh

"Words spoken by Nebet Ankh. O, Osiris, Djed hor the justified. I give to you life".



nbt ^cnh nbt mkty.

"Nebet Ankh, the Lady of Protection".

³⁵ W.M.Fli, *Abydos* i, London, 1902, pl. 73.

³⁶ A. Kamal, Steles Ptolemaiques et Romaines II, Le Caire, 1904, pl. 4.

³⁷ E. R. Bergmann, Kunsthistorisches Museum WienJahrbuch der Kunsthistorischen Sammlungen in Wien .Der Sarkophag des Panehemisis, Wien, 1883, p.8.

³⁸ M. G. Maspero, Sarcophages des epoques Persane et Ptolemaigue I, Le caire, 1908, p. 17, pl. 2.

³⁹ M. G. Maspero, Sarcophages des epoques Persane et Ptolemaique, p. 167.

⁴⁰ A. Klasens, A Magical Statue Base (Socle Behague in the museum of Antiquities at Leiden, Leiden 1952, p. 42.

2.2 The Goddess's Iconography

Doc. 1

In the outer coffin of Nes(pa)qashuty from Deir el-Bahari, inner vault. Goddess Nebet Ankh appeared as a lady wearing a tight dress with the sun disc upon her head and two hanging arms. She represents here the 9th hour of the day. The text accompanying the deity reads:

 $\underline{d}d$ $\underline{m}\underline{d}w$ $\underline{w}\underline{n}\underline{w}$ $\underline{p}\underline{s}\underline{d}$ $\underline{n}\underline{t}$ \underline{r}^{ϵ} $\underline{n}\underline{b}$ \underline{t} \underline{n} \underline{t} \underline{n} \underline{t} \underline{n} \underline{t} \underline{n} \underline{t} \underline{n} \underline{t} \underline{t} \underline{t} \underline{n} \underline{t} \underline

"Words spoken. The 9th hour of the day. "Nebet Ankh", is her name. She stands for Isis, the great mother of the god"⁴¹ (Fig. 1).



Fig. 1: The 9th hour of the day, outer coffin of Nes(pa)qashuty, Deir el-Bahari. After E. Graefe, *The Ritual of the Hours of the Day*, fig. 11.

-

⁴¹ E. Graefe, The Ritual of the Hours of the Day on the inner vault of the *krsw*-coffin of Nes(pa)qashuty from Deir el-Bahari, *Polish Archaeology in the Mediterranean* 27/2. Graefe 2018, p. 165, fig. 11.

Doc. 2

Nebet Ankh appeared in the upper register of the 1st hour of *imy dw3t*. She is the last one in the third row. She appeared as a standing goddess with hanging arms, and her name appears next to her $\stackrel{\frown}{=}$ $\stackrel{\frown}{=}$ $\stackrel{\longleftarrow}{=}$ 42 (Fig. 2).

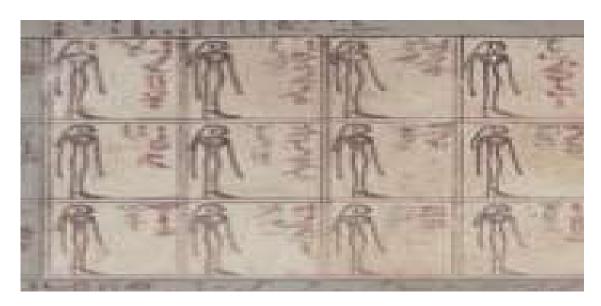
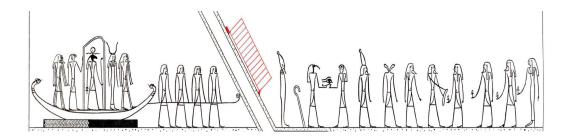


Fig. 2: Nebet Ankh appeared as a standing goddess with hanging arms in the upper register of the 1^{st} hour of *imy* dw3t. After D. Warburton, David Alain, The Egyptian Amduat: the book of the hidden chamber, Zurich, 2007, p. 16.

Doc. 3

In the middle register of the 4th hour of *imy dw3t*. She appears with other three gods holding the ${}^{c}nh$ sign in their hands. She appears in a human form in a standing attitude with hanging arms. She holds ${}^{c}nh$ sign in one hand. They go in their way to the sacred bark to protect the god and the navigators who pull the bark with their ropes 43 (Fig. 3).



⁴² Amd 117, Nr 12; D. Warburton, The Egyptian Amduat: The book of the hidden chamber, Zurich, 2007, p. 20.

⁴³ A. Piankoff, *The tomb of Ramesses* VI, New York, 1954, fig. 77.

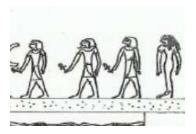


Fig. 3: Nebet Ankh appears with other three gods holding 'nh sign in their hands, the middle register of the 4th hour of *imy dw3t*. After A. Piankoff, *The tomb of Ramesses* VI, New York, 1954, fig. 77.

Doc. 4

In the upper register of the 11th hour of *imy dw3t*. Nebet Ankh is the last one of four goddesses sitting on the bulging body of two headed cobra. They cover their faces with their hands, as the cold morning breeze blows on their faces⁴⁴ (Fig. 4).

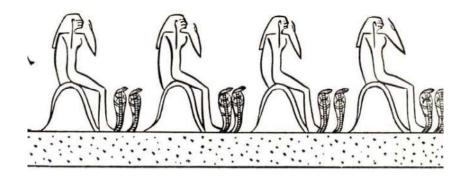


Fig. 4: Nebet Ankh is sitting on the bulging body of two headed, 11th hour of *imy* dw3t. After A. Piankoff, *The tomb of Ramesses* VI, fig. 86.

Doc. 5

In the lid of the sarcophagus of king Aspelta. Nebet Ankh appears on one side as one of the 12 hours of the day, representing the 9th hour of the day with the sun disc on her head, and on the other side as one of the 12th deities of the night, representing the 5th hour with the star on her head.⁴⁵ The inscription beside the 5th hour of the night says:

i nbt 'nh sb3 diw rsw tpy wsir "O Nebet Ankh, the 5th gate, guard Osiris".

The inscription beside the 9th hour of the day says:

⁴⁴ Amd 764; A. Piankoff, The tomb of Ramesses VI, New York, 1954, fig. 86.

⁴⁵ D. Dunham, the royal Cemeteries of Kush II, Nuri, 1955, p. 87.

nbt ^cnh dd mdw ptr tpt wsir.

"Mistress of life. Words spoken Behold Osiris." (Fig. 5).

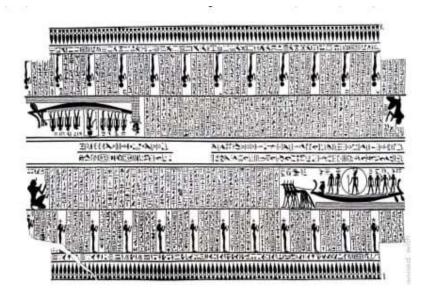


Fig. 5: Nebet Ankh appears on one side as the 9th hour of the day, and on the other side as the 5th hour of the night, the lid of the sarcophagus of King Aspelta. After D. Dunham, the royal Cemeteries of Kush, p. 87.

DOC. 6

In lid of Sarcophagus Leiden AMM5, Anthropoid sarcophagus of Peftjauneith. Nebet Ankh appears as a woman sitting on one knee, carrying the sun disc on her head and on her hand among other 11 goddesses, designating the 12 hours of the day, and she represents here the 9th hour. The accompanying text reads:

 $dd mdw wnwt psd nt r^{c} nbt ^{c}nh$

Words spoken. The 9th hour of the day." Nebet Ankh".

On the other side, nbt cnh appears as a woman sitting on one knee, carrying a star on her head and on her hand among other 11 goddesses, designating the 12 hours of the night, and she represents here the 4^{th} (Fig. 6).

wnwt fdw nt grh nbt ^cnh

The 4th hour of the night, Nebet Ankh.



Fig. 6: Nebet Ankh with a sun disc on her head, sarcophagus of Peftjauneith. After H.D. Schneider, de Egyptische oudheid, p. 128.

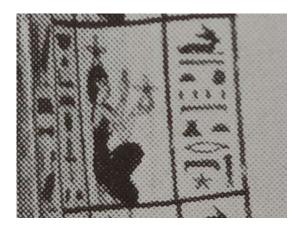


Fig. 7: Nebet Ankh as a lady with sun disc on her head and in her hand, sarcophagus of Peftjauneith. After H.D. Schneider, *de Egyptische oudheid*, p. 128.

Doc. 7

Nebet Ankh appears as a standing goddess with a star on her head. She stands among other deities in the last section of the book of days; she is preceded by two gods; one with a human head and the other with an ibis head⁴⁶ (Fig. 8).



Fig. 8: Nebet Ankh appears as a standing goddess with a star on her head. After A. Piankoff, *Livre du Jour et de la, Nuit*, pl. iii.

Doc. 8

In the western half of pronaos in Dendera temple. Nebet Ankh appears as a goddess with a star on her head with hanging arms. Her name is inscribed before her and behind her there are five stars indicating that she is the goddess of the 5th hour of the night⁴⁷ (Fig. 9).



Fig. 9: Nebet Ankh appears as a goddess with a star on her head, western half of pronaos in Dendera temple. After O. Neugebauer and R. Parker, Decans, planets, Constellations and Zodiacs, pl. 41.

⁴⁶ A. Piankoff, *Livre du Jour et de la*, *Nuit*, *BdE* 13, 1942, p. 30.

⁴⁷ O. Neugebauer and R. Parker, *Decans, planets, Constellations and Zodiacs*, London, 1964, pl. 41.

DOC. 9

In the lid of the ram sarcophagus CG 29792. Nebet Ankh is represented among 12 goddesses representing the 12 hours of the night. She appears as a woman with hanging arms and a star on her head, she represents the 5th hour of the night ⁴⁸ (Fig. 10).



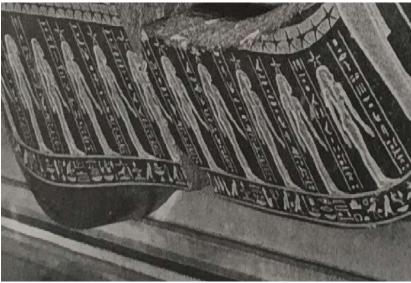


Fig. 10: Nebet Ankh is represented among of 12 goddesses representing the 12 hours of the night, the lid of the ram sarcophagus CG 29792. After H. De Meulenaere and P. Mackay, Mendes II, pl. 38, Nr. 163.

⁴⁸ H.De Meulenaere and P. Mackay, *Mendes II*, Warminister, 1976, pl. 38, Nr. 163.

3. Results and Discussion

3.1 The Name of Nebet Ankh

From the studied texts and scenes, it is noticed that the name of Nebet Ankh was written in different ideograms as follows⁴⁹:

Table 1: The different writings of the name of Nebet Ankh

Name Form	Era	Location
₩ ₽	The Middle Kingdom	CT IV, 177, spell 332
	The Middle Kingdom	CT VII, 108, spell 901
	The New Kingdom	pBM ii 10309
	The 26 th Dynasty	The lid of the sarcophagus of Anlamani and Aspelta (Boston MFA 23729)
~ ₹⊙		
	The 26 th Dynasty	Sarcophagus of hr m3c hrw
~ 2 ~		
₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩ ₩	The 26 th Dynasty	Ceiling of hall C, tomb of Baken ren.f in Saqqara
~ \$ B	The 27 th Dynasty	Sarcophagus Brussel E 586
<u> </u>	The 27 th Dynasty	Healing statue 1065
<u> </u>	Graeco-Roman Period	Sarcophagus <i>hr m3^c hrw</i> G 57b

⁴⁹ Chr. leitz, *Lexicon der Ägyptischen Götter und Götterbezeichnung* III, *OLA* 112, (Leuven- Paris, 2002), p. 199.

₽	Graeco-Roman Period	Dendera temple
<u></u>	Graeco-Roman Period	Dendera temple
₽ ⊜	Graeco-Roman Period	Dendera temple
N	Graeco-Roman Period	Dendera temple
₽ ○	Graeco-Roman period	Dendera temple
,	Graeco-Roman period	Pylon of Philae
<u> </u>	Graeco-Roman period	Edfu temple
<u></u>	Graeco-Roman period	Edfu temple
 	Graeco-Roman period	Edfu temple
¥ (a)	Graeco-Roman period	Edfu temple
, <u>प</u>	Graeco-Roman period	Kom Ombo temple
~ \$ ~ ~ ~	Graeco-Roman period	Stela CG 9402
	Graeco-Roman period	Sarcophagus of Panehemisis, Wien AS 4
	Graeco-Roman period	Sarcophagus of <i>cnh hpi</i> CG 29301
~ } *	Graeco-Roman period	Sarcophagus of <i>dd hr</i> CG 29305

The name of Nebet Ankh consisted of two parts; the first part is *nbt* that means mistress or lady⁵⁰, and the second part is ${}^{c}nh$ which means life⁵¹. Her name is translated as the mistress of life.

Her name appeared in the sacred texts by the Middle Kingdom in the coffin texts with

the two signs \longrightarrow and $\stackrel{\checkmark}{}$ and when she represented the 5th hour of the night her name was written $\stackrel{\checkmark}{}$ $\stackrel{\checkmark}{}$ with the determinative of a woman in sarcophagus Brussel E 586).

During the Graeco-Roman period her name appeared with the usual form with other different forms like $\stackrel{\frown}{}$, $\stackrel{\frown}{}$, $\stackrel{\frown}{}$, with the sign of nw instead of the sign representing n, $\stackrel{\frown}{}$, and her name was written in Stela CG 9402 as $\stackrel{\frown}{}$ when she designated with serket, and she was written in Sarcophagus of Panehemisis wien AS 4 as $\stackrel{\frown}{}$ using the sign h instead of the sign h. Her name was written in the sarcophagus of h hpi CG 29301 with the determinative of a star indicating that she is one of the goddesses of the night hours $\stackrel{\frown}{}$

3.2 Titles

Nebet Ankh carried many titles as follows:

Table 2: The Titles

Title	Era		Location
"the fifth room. The room	The	Middle	CT VII, 108, spell 901
of the lady of life, mistress	Kingdom		
of provisions, who helps			
the gods			
the serpent guide of the	The	Middle	CT IV, 177, spell 332
sunshine on the roads. I'm	Kingdom		
who strengthens the ropes			
on the steering oars on the			
western ways.			
the 5 th gate	The 26 th Dyr	nasty	The lid of the sarcophagus of
			Anlamani and Aspelta

⁵⁰ Wb II, p. 232.

⁵¹ *Wb* I, p. 193.

		(Boston MFA 23729)
The 9 th hour of the day	The 26 th Dynasty	Ceiling of hall C, tomb of
		Baken ren.f in Saqqara
The 5 th hour of the night	The 27 th Dynasty	Sarcophagus Brussel E 586
Nebet Ankh, the Lady of	Graeco-Roman	A Magical Statue Base, Spell
Protection.	period	VIII.
The regent, the mother of		
the gods, the sovereign in		
the whole country, she is the mistress. 52		
the mistress. ⁵²		

It is noticed from her titles that she represented the 5th hour of the night and the 9th hour of the day. She carried other titles referring to her benefits the Lady of Protection mistress of provisions, who helps the gods, the serpent guide of the sunshine on the roads. I'm who strengthens the ropes on the steering oars on the western ways. She carried other titles that indicate her greatness like the regent, the mother of the gods, the sovereign in the whole country, she is the mistress.

3.3 Functions and Roles of Nebet Ankh

From her titles, it is clear that she carried out many missions as follows:

- She was called mistress of provisions, who helps the gods.
- She was the serpent who guides the sunshine on the roads, who strengthens the ropes on the steering oars on the western ways.
- She represents the 9th hour of the day.
- She represents the 4th hour of the night, and in some coffins, she represents the 5th hour of the night.
- She represents the 5th gate and guards Osiris
- She rises or stands for Isis, as it was shown in part of her name of the 9th hour of the day. *dd mdw wnwt psd nt r^c nbt ^cnh n rn.s ^ch^c.s n ist wrt mwt ntr.* "Words spoken. the 9th hour of the day, Nebet Ankh, is her name. She stands for Isis, the great mother of the god"⁵³.

3.4 Forms of Nebet Ankh

Nebet Ankh appeared in a human form in different attitudes:

- In Fig. 1 as a lady with two dangling arms and wearing a sun disc on her head
- In Fig. 2 Nebet Ankh appeared as a standing goddess with hanging arms in the upper register of the 1st hour of *imy dw3t*
- In Fig. 3 Nebet Ankh appeared with hanging arms with other three gods holding the 'nh sign in their hands in the middle register of the 4th hour of *imy* dw3t.

-

⁵² S. Cauville, *Dendara* X/2, p. 93.

⁵³ E. Graefe, The Ritual of the Hours of the Day, p. 165, fig. 11.

- In Fig. 4 Nebet Ankh appeared sitting on the bulging body of two headed cobra, covering her face with her hand in the upper register of the 11th hour of *imy dw3t*.
- In Fig. 5 Nebet Ankh appears on one side as a lady representing the 9th hour of the day with sun disc over her head, and on the other side as the 5th hour of the night with the star over her head in the lid of the sarcophagus of King Aspelta.
- In Fig. 6 Nebet Ankh appeared as a lady sitting on her knee, while holding a sun disc between her hands and another one over her head, representing the 9th hour of the day, while in the other side, she appears in the same attitude, but while holding a star between her hands, and another a star appeared over her head, representing the 4th hour of the night. In the lid of Anthropoid sarcophagus of Peftjauneith.
- In Figs. 7-10 Nebet Ankh appears among other deities as a standing goddess with a star on her head.

3.5 Her Relation to Other Deities

Isis: She is associated with Isis, as she rises or stands for Isis, as it was shown in part of her name of the 9^{th} hour of the day. *dd mdw wnwt psd nt r^c nbt ^cnh n rn .s ^ch ^c.s n ist wrt mwt ntr.* "Words spoken. the 9^{th} hour of the day. "lady of life", is her name. She stands for Isis, the great mother of the god". ⁵⁴

Re: She is associated with Re, as she guides him on the roads, and strengthens the ropes on the steering oars on the western ways. ⁵⁵

CT IV, 177, spell 332⁵⁶



ink nbt ^cnh sšmt 3hw m w3wt ink srwd k3s m hmw m w3wt imntt

I'm Nebet Ankh, the serpent guide of the sunshine on the roads. I'm who strengthens the ropes on the steering oars on the western ways.

3.6 Nebet Ankh as a Title Designated to Some Deities

It is clear from this study that nbt cnh was used as a title for many goddesses as in the following texts:

Goddess mwt: mwt nbt 'nḥ nwt wrt k3t m ddw "Mwt, Nebet Ankh, Nwt the great of height in Abydos"⁵⁷.

Goddess srķt: srķt nbt 'nh "Serket, Nebet Ankh" 58.

-

⁵⁴ E. Graefe, the Ritual of the Hours of the Day, p. 165, fig. 11.

⁵⁵ R. O. Faulkner, *The Ancient Egyptian Coffin Texts* ii, (Warminstar, 1977), p. 46.

⁵⁶ R. O. Faulkner, *The Ancient Egyptian Coffin Texts* ii, (Warminstar, 1977), p. 46.

⁵⁷ W. Fli. Petrie, *Abydos* I, London, 1902, pl. 73.

Goddess *w3dt*: $dd mdw in w3dt nbt P hnwt dp irt <math>r^c$ nbt c nh "Words spoken by wadjit, mistress of Pe(Buto), lady of Dep, eye of Re, Nebet Ankh" 59 .

Goddess hwt hr: dd mdw in hwt hr nbt iwnt irt r^c hry ib bhdt nbt pt hnwt ntrw nb wsrt nbt ^cnh " words spoken by Hathor, lady of Dendera, eye of Re, who is worshipped in Edfu, lady of sky, mistress of all gods, the powerful, Nebet Ankh" hwt hr nbt htpt nbt ^cnh hnt i3t dit

"Hathor, lady of offering, Nebet Ankh in Dendera"61.

Goddess *ist*: dd mdw in ist wrt mwt nbt i3t di hry ib iwnt nbt 'nh di n.s wd3t "Words spoken by Isis, the great mother, the mistress of Iat di, who is in the midst of Dendera, Nebet Ankh, giving her wd3t eyes"⁶².

dd mdw in ist nbt i3t w^cbit nbt i3t rk nbt ^cnh

"Words spoken by Isis, lady of mound of Abaton, lady of Philae Nebet Ankh"⁶³.

dd mdw in ist wrt nbt i3t di hry (t) ib iwn.t hnwt t3wy hk3t nbt ^cnh

"Words spoken by Isis the great one the mistress of Iat di (the place of birth) in the midst of Dendera, lady of two lands, the ruler, Nebet Ankh"⁶⁴.

Goddess rnnwtt: dd mdw in rnnwtt nfrt i'rt nbt 'nh hnt ntr(w). di.i n.k hnts r snfr ib.k "Words to be spoken by Renenoutet the beautiful, the uraeus Nebet Ankh, among the gods" 65.

Goddess mshnt: dd mdw in mshnt mnht hntyt t3 rr 3tyt nfrt nbt mrwt nbt ^cnh hnt i3t di di.i w3rh fnd.k hr t3w n ^cnh

"Words spoken by Meskhenet, the excellent, who presides over Tarer, the mistress nurse of love, Nebet Ankh in Iatdi. I make your nose dilated with the breath of life" 66.

"Words spoken by Bastet, mistress of Bubastes, who presides over the southern sanctuary of Bastet (Dendera), Nebet Ankh who is in Dendera, mistress of joy who is in Bubastis".⁶⁷

Goddess *nhbt*: *nhbt nbt nhb nbt ^cnh* "Nekhbet, lady of Nekheb, Nebet Ankh⁶⁸. *dd mdw nbt hwt wrt nbt ^cnh nbt nsr*

⁵⁸ E.A.W. Budge, *The Mummy*, London, 1974, pl. 33; L. Kakosy, *Egyptian Healing Statues in Three Museums in Italy (Turino, Florence, Naples)*, Torino, 1999, p. 149, pl. 44.

⁵⁹ É. Chassinat, *Le Temple de Dendara* II, Le Caire, 1943, p. 226.

⁶⁰ É. Chassinat, *Le Temple de Edfu* v, le Caire, 1928, p. 77.

⁶¹ É. Chassinat, Le Temple de Dendara III, Le Caire, 1953, p. 34.

⁶² É. Chassinat, Le Temple de Dendara III, Le Caire, 1953, p. 191.

⁶³ H. Junker, Der Grosse Pylon des Tempels der Isis, p. 84.

⁶⁴ É. Chassinat, *Le Temple* Dendera ix, Le Caire,1987 p. 183.

⁶⁵ S. Cauville, Le Temple de Dendara X/2, p. 49.

⁶⁶ S. Cauville, Le Temple de Dendara X/2, p. 50.

⁶⁷ G. Soukiassian, "Une version des veillées horaires d'Osiris", *BIFAO* 82, 1982, p. 338

⁶⁸ É. Chassinat, Le Temple de Edfu v. p. 321.

"Words spoken by Nephtys, the great, Nebet Ankh, mistress of flame"⁶⁹.

Goddess t3 snt nfrt tfnt: dd mdw in t3 snt nfrt tfnt nbt nbyt šspt wsrt hnwt nbt ^cnh "Words spoken by Tasent Nefert Tefnwt mistress of Kom Ombo the noble one, the powerful, Nebet Ankh"⁷⁰.

Conclusion

From this study it is concluded that the name of Nebet Ankh has been depicted in

Her name means mistress or lady of life. It appeared since the Middle Kingdom till the end of the Graeco-Roman period. She carried many titles like the fifth room, mistress of provisions, who helps the gods, the serpent guide of the sunshine on the roads. the one who strengthens the ropes on the steering oars on the western ways, the 5th gate, the 9th hour of the day, the 5th hour of the night, the Lady of Protection. The regent, the mother of the gods, the sovereign in the whole country, she is the mistress.

It is noticed from her titles that she represented the 9th hour of the day, the 4th hour of the night, and in some coffins she represents the 5th hour of the night. She represents the 5th gate and guards Osiris.

She appeared in a human form in different attitudes as a lady with two dangling arms with sun disc over her head and once while sitting on the bulging body of two headed cobra, covering her face with her hand, and in other scenes as a lady representing the 9th hour of the day with sun disc over her head, and in the other side as the 5th hour of the night with the star over her head, and as a lady sitting on her knee, while holding a sun disc between her hands and another one over her head, representing the 9th hour of the day, while in the other side, she appears in the same attitude, but while holding a star between her hands, and another a star appeared over her head, representing the 4th hour of the night.

Nebet Ankh was used as a title designated to many goddesses like *mwt*, *srkt*, *w3dt*, *hwt hr*, *ist*, *rnnwtt*, *mshnt*, *b3stt*, *nhbt*, and *t3 snt nfrt tfnt*.

References

Bénédite G., Description et histoire de l'île de Philae. Textes hiéroglyphiques. Le temple de Philae. 1er fasc, Paris, 1893.

Bergmann E. R., Kunsthistorisches Museum WienJahrbuch der Kunsthistorischen Sammlungen in Wien. Der Sarkophag des Panehemisis, Wien, 1883.

Budge E.A.W., The Mummy, London, 1974.

Cauville S., Le Temple de Dendara X/2, le Caire, 1997.

Chassinat É., Le Temple de Edfu v, le Caire, 1930.

Chassinat É., Le Temple de Edfu ii, le Caire, 1987.

Chassinat É., Le Temple de Edfu iii, le Caire, 1928.

Chassinat É., Le Temple Dendera ix, Le Caire, 1987.

_

⁶⁹ É. Chassinat, *Le Temple de Edfu* ii, p. 295.

⁷⁰ De Morgan, Catalogue des monuments et inscriptions de l'Égypte antique III, pl. 514.

Chassinat É., Le Temple de Dendara II, Le Caire, 1943.

Chassinat É., Le Temple de Dendara III, Le Caire, 1953

Doll S., Texts and Decoration on the Napatan Sarcophagi of Anlamani and Aspelta, Brandeis R university, PH.D., 1978.

Dunham D., The Royal Cemeteries of Kush II, Nuri, 1955.

El Nagger S., "Etude préliminaire d' un ciel voûté d e' hypgée de Bakenrenef (L. 24) ā Saqqara", *Evo* ix, p. 16-33.

Faulkner R. O., The Ancient Egyptian Coffin Texts II, Warminster, 1977.

Faulkner R. O., The Ancient Egyptian Coffin Texts III, Warminster, 1978.

Graefe E., The Ritual of the Hours of the Day on the inner vault of the *krsw*-coffin of Nes(pa)qashutyfrom Deir el-Bahari, Polish Archaeology in the Mediterranean 27/2, 2018, p. 144-181.

Junker H., Der Grosse Pylon des Tempels der Isis in Philä,österreichische Akademie der Wissenschaften Philophisch-HistorischeK lasse Denkschriften., Vienna. Holzhausen, 1958.

Kakosy L., Egyptian Healing Statues in Three Museums in Italy (Turino, Florence, Naples), Torino, 1999.

Kamal A., Steles Ptolemaiques et Romaines II, Le Caire, 1904.

Klasens A., *A Magical Statue Base* (Socle Behague in the museum of Antiquities at Leiden, Leiden 1952.

Leitz Chr., Lexicon der Ägyptischen Götter und Götterbezeichnung iv, OLA 112, Leuven- Paris, 2002.

Leitz chr., Magical and Medical Papyri of the New Kingdom (Hieratic Papyri in the British Museum), london, 1999.

Maspero M. G., Sarcophages des epoques Persane et Ptolemaique I, Le Caire, 1908.

Meulenaere H.De and P. Mackay, Mendes II, Warminster, 1976.

Morgan. De, Catalogue des monuments et inscriptions de l'Égypte antique III, Vienne, 1902.

Neugebauer O. and Parker R., Decans, planets, *Constellations and Zodiacs*, London, 1964.

Petrie W. Fli., Abydos I, London, 1902.

Piankoff A., Livre du Jour et de la, Nuit, BdE 13, 1942.

Piankoff A., The tomb of Ramesses VI, New York, 1954.

Soukiassian G., "Une version des veillées horaires d'Osiris", *BIFAO* 82, 1982, p. 333-348.

Speleers L., Recueil des Inscriptions Egyptiennes, Bruxelle, 1923.

Richter B. A., "The Theology of Hathor of Dendera: Aural and Visual Scribal Techniques in the Per-Wer Sanctuary", PhD dissertation, University of California, 2012.

Warburton D., Alain D., The Egyptian Amduat: the book of the hidden chamber, Zurich, 2007.

Wilkinson R. H., The complete gods and goddesses of Ancient Egypt, Cairo, 2003.

مجد بيومى مجد البيومي، "اسماء ساعات الليل المرشدة في مقبرة بيتوزيرس"، مجلة الاتحاد العام للأثاريين العرب 19، القاهرة، 2018، ص 245-285.